गुरुपाद: के. हेगडेविरचिता:

अध्यात्मस्तोत्रमन्त्रभावगीता:

ADHYĀTMASTOTRAMANTRABHĀVAGEETAḤ

(WITH AN ENGLISH VERSION)

Author :

Prof. GURPAD K. HEGDE M.A.,

Published By :

THE MALNAD RESEARCH ACADEMY (R.)

No. 55/1, I Cross, Jayanagara

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By :

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ADHYĀTMASTOTRAMANTRABHĀVAGĪTAḤ with own English Translation by Prof. Gurupad K. Hegde, HOD Sanskrit, L.B. & S.B.S. College, Sagar - 577 401. Published by Malnad Research Academy (R.), Shimoga - 577 201.
Page : 73 + ix

First Edition : 1999

Copies : 1000

Price : **Rs. 60/– $8**
ISBN - 81 - 900832 - 0 - 6

Copies Available at :
Secretary,
Malnad Research Academy (R.)
No. 55/1, I Cross, Jayanagara, Shimoga 577 201.

DTP : Shashidhara, Intell Computers, Sagar.

Printers :
Brindavan Printers and Publishers Pvt. Ltd.
12/13, Lalbagh Fort Road, Bangalore - 560 004

PUBLISHER'S NOTE

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At present Academy is publishing three Sanskrit original works of Prof. Gurupad K. Hegde, HOD Sanskrit, L.B. and S.B.S College, Sagar with his own English translation-
i) 'Kannaḍavanmayavikase Samsritasya Prabhavah' the influence of Sanskrit on the development of Kannada Literature.
ii) Tējasaṇkramaḥ, one act play in Sanskrit.
iii) Adhyātmastotramaṇtrabhavagītaḥ, the stotra and the mantra are written in traditional way with the 'Karaṅga' and the Hṛdayāngaṇyāsas. The Academy has great pleasure in publishing these important original Sanskrit works. On behalf of the Members I express my gratitude to the author Prof. Gurupad K. Hegde of Sagar.

I am grateful to Sri Sri Vishweshwathirtha Swamiji of Pejavara Math, Udupi, Sri Sri Sri Gangadharendra Saraswati Swamiji of Sri Swarnavalli Mutt Sirsi U.K., Dr. D. Veerendra Hegde, Dharmadhikari Sri Ksetra Dharmastala, D.K., Sri Bheemeswara Joshi, Dharmadhikari, Sri Ksetra Horanadu, Chikkamagalore, Sri Satstal Brahma Wadeyar Chandrashekara Shivacharya Swamiji of

Hirekalmath, Honnali, Sri K.L. Subramanyam Jyoti Charitable Trust Bangalore.

I am thankful to Sri T. V. Narayana Sastry, Hon. President, Dr. Venkatesh M. Giri I.B., President, Sri R. V. Kallapura, Vice President, Sri M.B. Nataraj Joint Secretary, Sri P.V. Kallupura, Dr. P. R. Shalini, Sri L. S. Srinivasachar, Sri M.R. Sundara Raj, Sri Sripada Rao Bichugatti, and the members of the Academy for their cooperation in bringing out this valuable publication.

I am also thankful to Sri Shashidhar for D.T.P. and M/s. Brindavan Printers and Publishers Pvt. Ltd., Bangalore for their cooperation.

I record my deep debt of gratitude to Sri K. R. Vasudevachar and Smt. S. N. Madhura and family members, who were provided a free room to run this Academy.

My thanks are also to the generous donors, without whose cooperation this expensive publication would not have seen the light of the day.

Dr. G. V. KALLAPURA

Founder Secretary.

PREAMBLE

At the will of Śreerāma I composed the DHYĀNA-ŚLOKA of the ADHYĀTMA-ŚREERĀMA-STOTRAM on 21-12-1981. I sent the 'dhyānaśloka' with Kannaḍa-translation and a descriptive note thereon to the Editor of KALĀDARSHANA of Mangalore in 1982. The Editor published it in the said monthly in March 1982.

Secondly, I presented the 'dhyānaśloka' along with the four stanzas, i.e., from the 2nd to the 5th of the 'VIVEKAPARISTHITĪ' in the DASARĀ-KAVISAM-MELANA held in Mysore at the Jaganmohana palace in 1983 where I was honoured as SANSKRITA-POET. And, the said stanzas with Kannaḍa translation got published in the KĀVYADEEPA edited by Dr. HĀ.MĀ. NĀYAK of Mysore University.

Then, I wrote the entire 'stotra' called ADHYĀTMA-ŚREERĀMA-STOTRAM. And, on the line of the very 'stotra' as well as my direction the All India famous sculptor of Sagar, now late K.G. Shāntappa Guḍigār, along with his sons, carved in stone an idol of Rāma of four feet hight along with Sītā sitting on a lotus and having the sun on the back side. The carving of the idol was completed in March, 1987. The idol is now installed by the Gudigār Samāja of India in a temple built for by them on Jog Road, at SAGAR in Shimoga District of Karnataka State in 1988.

The SARASVATĪPAÑCAKAM was read in the Vijayadaśamī-function in Bangalore arranged by the Sanskrit section of the VISHVA-HINDU-PARISHAT,

Bangalore. I had sent this 'stotra' there on their demand. And, I came to know that it was admired by the there present audience. The other 'stotras' on Śrīdharaswāmiji and different gods and goddesses as well as the 'mantras' are written in different occasions about which I have hinted at in their beginning or at the end there only. The idea of the idol of God Common To All Religions (SARVADHARMASAMAḤ) had occured to my mind long back in Nineteen Eighties and I directed the famous born artist K. G. Shāntappa Guḍigār of Sagar and got the idol carved by him in a Sandal piece then only. The GĪRVĀṆAPAÑCAKAṀ was published in the SAMVID of Bhāratīya Vidyā Bhavan, Bombay in May, 1997. And, the Māruti-Mantra is honoured by the ANUSANDHĀNA, a Kannada periodical from Siddāpur of Northa Kanara Dist. by publishing it in its April-May Vol. of 1998. SĀGARVĀRTĀ - a daily in Sagar also was pleased to publish it. Thanks to all mentional above.

The GOKARNA-MAHĀBALEŚVARA-STOTRAṀ is also my devotional song on God Mahābaleśvara of Gokarṇa-Kṣetram.

I am thankful to Dr. G.V. Kallapur of The Malnad Research Academy, Shimoga for publishing these 'stotras', 'mantras' and lyrics in a booklet. I must express my deep gratitude to my wife Smt. Sulekhā who helped me by typing my English version. And, thanks to Mr. Shashidhar of Intell Computers, Sagar for his nice D.T.P. Work.

Sagar
18-5-1998

GURUPAD K. HEGDE

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महानन्दा ब्राह्मी सकलविधसौभाग्यजननी
नुमः सा त्वं देवी वयमिह चिरंस्त्वां ननु **पराम्** ॥१॥

सदाधारां विद्वत्कुलतिलकलोकस्य महतीं
सपुण्यान्वै वीणानिनदमुदनाभीङ्कृतवतीम् ।
प्रभञ्जन्तीं देवीं जगदखिलसम्मोहदृषदो
नुमस्त्वां **पश्यन्तीं** समुदयपरां वाचममराम् ॥२॥

1. SARASVATĪPAÑCAKAṀ

1) You are the great Divine Energy manifested to bring up all born in the world. You are great white complectioned goddess sounding sweetly and intending to gleam on swan. You are the personification of Lore and you are the source of all types of fortunes. You are the **'PARĀ'** speech and the great Bliss Itself. We bow down to you.

2) You are the great and eternal support of the world of the best of men of letters. You cause the navels of the merited ones plunging in pleasure owing to the sound of your lute. You are the goddess who crush all stones of illusion. You are the immortal **'PAŚYANTĪ'** speech bent on elevation. We bow down to you.

ऋषीणां सर्वेषां हृदयकमलासीनचतुरां
चतुर्वेदान् भूमौ प्रथममिह दातुं व्यवसिताम् ।
सितां त्वां गायत्रीं त्रिभुवनचरां ब्रह्मवनितां
वयं **माध्यं वाचं** नमितुममितोत्साहभरिताः ॥३॥

कवेः कण्ठो मातः खलु तव मयूरश्च सुभगः
लसन्त्या **वैखर्याः** सरसकविताचारुवपुषः ।
भवन्तीं हित्वान्या जगति न हि शक्ता क्षपयितुं
अविद्यां मातस्त्वां नमति मनुजो वाचमनिशम् ॥४॥

3) You are agreeable to all (Caturā). You rest on the lotuses which are in the form of hearts of all the seers. You, the wife of Brahma who thought to bestow first the four Vedas to the earth. You are all-white. You walk in the three worlds and you are the protecter of all who move (Gāyatrī). We are very eager to bow down to you the **'MADHYAMĀ'** speech.

4) Mother, the very throat of a poet is your beautiful peacock. You are **'VAIKHARĪ'** speech and your body is constituted with charming poetry. There is none in the world except yourself able to eradicate ignorance. Mother, man bows down to you for ever.

कलानां सर्वासां सगुणरसनानार्थसुधियां
तथा विज्ञानस्य त्वमसि ननु माता सुमहती।
कृपालुर्वाणी त्वं विहरसि निजैम्बीजभवने
सरस्वत्यै तुभ्यं गुरुमुखनुते धीमयि नमः ॥५॥

इत्युम्बलेकोप्पसंजात-प्रोफेसर्-गुरुपाद-के-हेगडे-विरचितं सरस्वतीपञ्चकम् समाप्तम्।

ॐ तत् सत् ॐ

5) You are the greatest mother of science as well as all types of arts full of excellence, sentiment, many a meaning and knowledge. You are the kind speech. You roam about for pleasure in your own palace known as **'AIṀ'** (your) seed (Spell). Goddess Sarasvatī, you are intelligence itself. You are praised by the greatest ones as well as by 'guru'. I bow down to you.

Thus the five verses on goddess Sarasvatī composed by Prof. Gurupād K. Hegde born in Umbalekoppa is completed.

OṀ TAT SAT OṀ

अध्यात्मश्रीराम:



Rāma with Seeta carved according to the author's direction, by the Born Artist Late. K. G. Shāntappa Guḍigār of Sagar and installed in SAGAR - town by All India Guḍigar - Samāj and worshipped by one and all.

ॐ

२ ॥ अध्यात्मश्रीरामस्तोत्रम् ॥

अस्य श्रीसहस्रारपद्मस्थश्रीराम-
स्तोत्रमहामन्त्रस्य द्रष्टा वैश्वामित्रो गुरुपादः ।
शिखरिण्यां ध्यानम् ; स्तोत्रमनुष्टुब्छन्दसि ।
सलौकिकपरमपुरुषार्थप्रदः श्रीरामो देवता । श्रीः सीता शक्तिः ।
रं कीलकः । श्रीं ह्रीं क्लीं बीजम् । ॐ परमहंसश्रीरामप्रीत्यर्थं
श्रीरामस्तोत्रजपे विनियोगः । अथ न्यासः -

OM

2. ADHYĀTMA-ŚRĪRĀMA-STOTRAṀ

Here is a great spell (in the form of a praise) of Rāma with Śrī Sat on a lotus of thousand petals. Poet Gurupāda belongs to the Viśvāmitra lineage. The ' Dhyāna' is in 'Śikhariṇī' metre; and, the 'stotra' is in 'anuṣṭup' metre. The deity, Rāma with Śrī is to bestow Ultimate Bliss along with the worldly pleasures. 'Śrī' means Sītā the very prowess of Rāma. 'Raṁ' is the wedge. 'Śrīṁ', 'hrīṁ', 'klīṁ' are the seeds. The purpose of meditation by means of praise is to please the Almighty God in the form of Śrīrāma. Now, the fixation as follows :

ॐ रां सुमनोलक्ष्मणगुरवे नमः । अङ्गुष्ठिकाभ्यां नमः / हृदयाय नमः । ॐरीं भरतदत्तपादाय नमः । तर्जनीभ्यां नमः / शिरसे स्वाहा । ॐ रूं निजशत्रुघ्नमुदिताय नमः । मध्यमाभ्यां नमः / शिखायै वषट् । ॐ रैं सूर्यसुखदाय नमः । अनामिकाभ्यां नमः/कवचाय हुम् । ॐ रौं हनूमत्प्रियाय नमः । कनिष्ठिकाभ्यां नमः/नेत्रत्रयाय वौषट् । ॐ रः सहस्रारपद्मस्थशिवाय नमः । करतलकरपृष्ठाभ्यां नमः/अस्त्राय फट् । ॐ भूर्भुवस्सुवः । इति दिग्बन्धः । अथ ध्यानम् -

'Oṁ', 'rāṁ' salutation to the elder brother of Lakṣmaṇa of refined mind; 'aṅguṣṭhikābhyāṁ namaḥ / 'hṛdayāya namaḥ'. 'Oṁ', 'rīṁ' salutation to him who allowed his feet (in the form of sandals) to be served by Bharata; 'tarjanībhyāṁ namaḥ'/ 'śirasesvāhā'. 'Oṁ', 'rūṁ', salutation to him who is pleased to see his Śatrughna; 'madhyamābhyāṁ namaḥ'/ 'śikhāyai vaṣaṭ'. 'Oṁ', 'raiṁ' salutation to him who bestows happiness to the sun; 'anāmikābhyāṁnamaḥ'/ 'kavacāya huṁ'. 'oṁ', 'rouṁ' salutation to him loved by Hanūmat; 'kaniṣṭhikābhyāṁ namaḥ'/ 'netratrayāya vouṣaṭ'. 'Oṁ', 'raḥ' salutation to him who is the final emancipation resting on the lotus of thousand petals; 'karatalakarapṛṣṭhābhyāṁ namaḥ'/ 'astrāya phaṭ. 'Oṁ' 'bhūḥ', 'bhuvaḥ', 'suvaḥ'; thus 'digbandhaḥ'. Now meditation :-

सहस्रारे पद्मे लसति निजशत्रुघ्नमुदितः
शिवो यः सम्पत्तेः पवनसुतमान्यो वितरिता।
गुरुर्वै सौमित्रेर्भरतहितपादः सुमनसः
स राध्यः श्रीरामो विमलकिरणः सूर्यसुखदः ॥

अथ स्तोत्रम्।

स्वशक्त्या सीतया युक्तः
श्रीरामो लोकदीपकः।
राजते स सहस्रारे
पद्मे देवः सनातनः ॥१॥

Rāma bestower of hapiness to the sun, possessor of clean rays, honoured by Māruti or the son of wind-god, pleased with his brother Śatrughna or the destroyer of (six) hostile elements (of Soul), brother of Lakṣmaṇa - the holy-minded one, worthy of worship and one whose feet bestow benefits to Bharata or one with bent of mind in splendour shines with Sītā on a lotus of thousand petals.

Now the 'stotram':-

1) Rāma when endowed with Sītā, his own prowess is called Śrīrāma. He is the eternal one and the illuminater of the world. He shines here on the 'Sahasrāra' lotus (which is also called the 'Sahasrāra' plex).

स्थितितत्त्वाधिपो विष्णुः
परंब्रह्म त्वमर्थतः ।
लक्ष्मीस्तत्तत्त्वमेवासौ
सीता रामे सति त्वयि ॥२॥

निर्गुणब्रह्म रामस्त्वं
स्वेच्छया सगुणस्तव ।
आदिशक्त्या श्रिया युक्तः
सृष्ट्यादीषु च निष्ठितः ॥३॥

2) O Supreme Brahman, it is a fact that you are the lord of the element of maintainance which itself is Lakṣmī who becomes Sītā when you become Rāma.

3) O Brahman, free from attributes, you become Rāma at your own will when you are endowed with qualities; and, then, along with the primordial power called 'Śrī' you engage yourself in creation and so on.

कोटिसूर्यजगद्देहः
सर्वकारणपूरुष ।
त्वमेकः सविता देवो
गायत्री राम जानकी ॥४॥

सर्वेषां सविता सूर्यः
स त्वं तेजस्तवैव तत् ।
सर्वप्रसवशक्तिस्त्वं
ब्रह्मा देव सशारदः ॥५॥

4) O Primeval Soul, the original cause of all existed, your body is the world that consists of crores of suns. Rāma, you are the Lonly God 'Savitṛ' and Jānakī is 'Gāyatrī' (one who protects all who move).

5) O God, you are the sun who gives birth to one and all. your own luster is the prowess that creates all. Therefore, you are Lord Brahma endowed with Śāradā.

वरेण्यं सवितुस्तेजो

जगत्पोषणशीलतः ।

गायत्रीति सुविज्ञातं

विष्णुशक्तिर्हि तद्ध्रुवम् ॥६॥

महासूर्यस्य चैकर्षेः

संख्यातीताश्च ते कराः ।

जीवात्मानो हि राम त्वं

परमात्मास्यतः प्रभो ॥७॥

6) The great luster of God Savitṛ or the Sun that nourishes the entrie world itself is Gāyatrī. And, certainly, that is the very energy of Lord Viṣṇu.

7) Rāma, you are the lonly poet and the great sun whose rays innumerable in number are the individual souls. And, therefore, O Lord, you are the Supreme Soul.

पूषन् राम हरस्त्वं तु
लयकर्ता यदात्मनि ।
हंसभावे स्थितान् रश्मीन्
कृतार्थांस्ते समूहसे ॥८॥

नारायणोऽसि राम त्वं
यतो नारं तवायनम् ।
नारं तच्छुद्धसत्वं च
विज्ञानं जीवनं पयः ॥९॥

8) Rāma, you are the nourisher; and, you are Lord Hara the destroyer of all when you collect all your successful rays (the blissed individual souls) appearing in the form of 'Hansas' at yourself.

9) Rāma, you are Lord Nārāyaṇa as 'nāraṁ' is your residence. 'Nāraṁ' means true essence free from blemish, Knowledge par excellence, the very life (of all beings) and water as well as milk.

लौकिकाध्यात्मिकार्थेषु
समदृष्टिविवक्षया ।
आसनं ने महापद्मं
पर्णयोरुपरिस्थितम् ॥१०॥

दीप्तवर्णे विभो पर्णे
दिव्यार्णवसमुत्थिते ।
आज्ञाचक्रस्य मेऽनुज्ञां
दत्तामाप्तुं तवान्तिकम् ॥११॥

10) Your seat is the greatest (divine) lotus. It has stood on two leaves just to preach to hold balance between the worldly and metaphysical objects (in one's life).

11) O All-pervading One, the two leaves of shining colour are risen from the divine sea; they belong to the 'ājanā' plex. They may allow me to approach you.

अयोध्यैव सहस्रारम्
अरिषड्वर्गदुर्गमम् ।
योगिगम्यं महापद्मं
नित्यानन्दप्रदायक ॥१२॥

आनन्दमयकोशेऽस्मिन्
विज्ञानार्णवसम्भवे ।
सहस्रेन्दुप्रभे पद्मे
पूर्णानन्द तव स्थितिः ॥१३॥

12) O bestower of eternal pleasure, Ayodhyā means 'Sahasrāra' plex. It is unapproachable by the six hostile elements. And, it is the great divine lotus approachable only by 'yogins'.

13) O Supreme Delight, you are on the lotus that shines equal to thousand moons. This lotus is the blissful case arisen out of the ocean of Great Knowledge.

रेफस्त्वग्निस्स जीवात्मा

सप्राणः स्वरसंस्थितिः ।

मकारान्नव्यता तस्य

सर्वं राममयं जगत् ॥१४॥

श्वासादानक्रिया या सा

सकारादभिगम्यते ।

तकारादमृतत्वं च

स्वराभ्यां शक्तिसंस्थिती ॥१५॥

14) The letter 'r' means fire; that is the individual soul with vital air elements. The letter 'm' is to denote the renewal aspect. The two vowels here indicate the permanent feature of those expressed by the consonants. (In this way) the entire world is filled with Rāma.

15) The letter 's' denotes the breathing inhaled. And, the letter 't' means immortality. The two vowels 'ī' and 'ā' mean energy and permanence.

व्यक्तः सर्वात्मरूपेण
राम त्वं नित्यचेतनः ।
वर्धनाशक्तियुक्तस्त्वं
श्रीराम इति कीर्त्यसे ॥१६॥

सीता ते प्रकृतिर्मूला
सर्वशक्तिः सनातना ।
रजसो रावणान्मुक्ता
राम ज्ञानाग्निनादृता ॥१७॥

16) Rāma, you are the constant life-force manifested as individual souls; you are endowed with energy that is of evolutionary nature; and, therefore, you are called Śrirāma.

17) O Rāma, Sitā is your Primordial Nature; she is the whole eternal energy. She has become free from 'Rajas' which constitutes Rāvaṇa a demon.

गुरुपादारविन्दाभ्यां
    ससीताराम ते सदा।
भक्तानां कल्पवृक्षाभ्यां
    नमनं देव सस्तवम् ॥१८॥

सीताया राम ते शक्तेः
    चारुर्नूपुरयोर्ध्वनिः।
व्यञ्जिका सुचिरं त्वस्य
    लोकस्य स्थितिसन्ततिम् ॥१९॥

18) O God, you are endowed with Sītā. Your venerable lotus feet always form wish-yielding trees to your devotess; salutation to them with praise.

19) O Rāma, Sītā is the very prowess of yours. The sound of her charming anklets indicates the permanent feature of the existence of the world.

पीताम्बरधरो राम
हिरण्याण्डप्रबोधने
समृद्धेः सूचकोऽस्येवं
सर्वधातुप्रवर्तक ॥२०॥

दिव्याम्बरधरा सीता
तव श्री राम नित्यशः ।
आदिशत्यत्र सानन्दं
सयशो जीवनं चिरम् ॥२१॥

20) Rāma, you are clad with yellow garment just to indicate 'hiraṇyagarbha' - the divine gold-egg. In this way you suggest great prosperity; you are the producer of all elements as well as metals and primary juices.

21) Rāma, your 'Śri' (or energy) is dressed always with excellent garments to indicate a long life full of pleasure and fame here in the world.

सौरव्यूहास्त्वसंख्यास्ते
सीताराम विभास्वराः ।
अर्घातीतानि रत्नानि
भूषणानां जगत्प्रभो ॥२२॥

भक्तानां सुमनोमाले
धारिते सर्ववत्सल ।
सीतया च त्वया राम
नक्षत्राभरणोपरि ॥२३॥

22) O Rāma endowed with Sītā, O Lord of the world, the innumerable shining suns with their families are the invaluable jewels in your oranments.

23) Rāma, lover of one and all, yourself and Sīta have put on the garlands of flowers as well as minds offered by your devotees on the ornaments out of stars.

राम त्रातारिषड्वर्गा-
दभयो दक्षिणः करः ।
वामस्ते वरदः शक्तेः
सच्चिदानन्दसम्प्रदः ॥२४॥

पद्मं वामकरे राम
स्पृष्टं तत्सीतया च नः ।
वयोयोग्यं पवित्रं च
दद्यात्सार्थं सुखं सदा ॥२५॥

24) Rāma, your right hand is the bestower of safety and it protects from the six hostile elements. And the left hand of your Energy (Sītā) is to bestow the Eternal Bliss.

25) Rāma, there is a lotus in your left hand. Sītā has touched it. Let that lotus favour us with stainless happiness, fit for our age, endowed with wealth.

उग्रं भवतु ते स्वस्थ-
कोदण्डं सशरं प्रभो ।
नित्यं मे भौतिकाध्यात्म-
वैरबुद्धिविनाशने ॥२६॥

आतनोतु विशालाक्ष
तव गम्भीरमाननम् ।
मयि राम महद्धीरं
तेजस्सर्वसुखावहम् ॥२७॥

26) O Lord, your bow known as Kodaṇḍa which is now still may be cruel with arrows to destroy always the very idea of enmity in me related to the worldly and metaphysical spheres.

27) O Rāma of broad eyes, your solemn face may spread in me the luster highly gentle and pleasing one and all.

शक्तेस्ते राम सीतायाः
सस्मितं वदनोत्पलम् ।
प्रतनोतु महादेव
सन्तृप्तिं मयि शाश्वतीम् ॥२८॥

उन्नतं ते किरीटं भो
राम सर्वात्मयोजक ।
प्रतिष्ठापयतु ख्यातिं
लोके सत्कर्मजां मम ॥२९॥

28) The smiling lotus-face of Sīta, your very Energy personified may spread in me the eternal satisfaction.

29) Rāma, the employer of all souls, your eminent crown may establish my face caused by pious deeds in the world.

उत्साहप्रभुमन्त्राणां
शक्तेः प्रेरकमुत्तमम् ।
दद्यात्तेषां च सिद्धिं मे
मुकुटं राम ते श्रियः ॥३०॥

आचष्टे राम शस्तं च
जीवनं चारु शीतलम् ।
जगत्पोषणशीलत्वं
नीलमेघतनुस्तव ॥३१॥

30) The best crown of Sītā (your Energy personified) is to impulse the three kinds of energies - courage, might and good counsel; the crown may bestow me all the three energies.

31) Rāma, your body of the complection of dark-blue- cloud suggests praiseworthy life cool and charming; it also suggests the act of nourishing the world.

श्रियस्ते राम सीतायाः
वपुर्विद्युल्लताप्रभम् ।
सम्प्रेरयतु सद्वृत्तिं
निर्भीतं चानघं वसु ॥३२॥

सुमना लक्ष्मणो भ्राता
राम त्वत्सुखतत्परः ।
सुमैत्रीबोधको नूनं
नित्यं ब्रह्मरतो व्रती ॥३३॥

32) Rāma, the body of your wife Sītā is of the luster of creaper-like-lightening. It may bestow good life and wealth free from fear and sin.

33) Rāma, your brother Lakṣmana is of well-disposed mind. His mind is always bent upon your happiness. As a matter of fact, Lakṣmana suggests good friendship. He stands for one who is always engaged in a vow of being one with the Brahman (that is in yourself).

मननक्रियया राम
लक्ष्यते लक्ष्मणो महान् ।
निवेशय मयि त्वं तं
तवांशं कृपया प्रभो ॥३४॥

मनुजो भे रतो लोके
सर्वकर्मार्पणव्रतः ।
शुद्धाहम्भावभूतोऽसौ
भरतो राम तेंऽशजः ॥३५॥

34) The great Lakṣmaṇa is known for his meditation. He is a part of yourself. Rāma, please be kind to put him in myself.

35) Rāma, Bharata has taken birth owing to your own fraction. He represents pure spirit of the self. His vow is to offer all deeds (to you). He is a man engaged in splendour.

गुरोस्ते पादसेवेति
सर्वकर्तव्यतत्परम् ।
भरतं मयि संस्थाप्य
कुरु मां भुवि सार्थकम् ॥३६॥

शत्रुघ्नो नित्यशत्रुघ्नः
शुद्धचित्तावबोधकः ।
शुद्धाहङ्कारनिष्ठोऽसौ
राम ते चेतनांशजः ॥३७॥

36) He is a man doing all his work with a notion that he is serving the feet of his eldest brother (that is yourself). Please put Bharata in myself and make me blessed one on the earth.

37) Rāma, Śatrughna has taken birth owing to a fraction of yourself. He has engaged himself in destroying the hostile elements. He suggests pure mind. He is devoted to the pure spirit of the self.

निजानन्दमहाविघ्न-
कारिषड्वैरिनाशकः ।
श्रीराम स्थिरतां यातु
शत्रुघ्नेन चिरं मयि ॥३८॥

सदेहौङ्कारतत्वोऽसौ
मारुतिस्सुमहाध्वनिः ।
विवृतेऽध्वन्यनेनैव
दर्शनं ते परात्पर ॥३९॥

38) The six hostile elements are the obstructers of the self-pleasure. Śatrughna is their destroyer. O Śrīrāma, may that Śatrughna be in myself always.

39) Māruti means 'Oṁ' personified; and, therefore, he sounds well. O the Supreme Soul, we are to see you when he opens the way for us.

प्राणायामस्सरूपोऽसौ
निजशक्त्यावबोधकः ।
हनूमान् स तवांशो हि
यतस्त्वं ननु मारुतः ॥४०॥

ॐकारो योगमार्गश्च
जागृतां मयि नित्यशः ।
हनूमत्कृपया राम
त्वदादेशे स मारुतिः ॥४१॥

40) Hanumān is the system of breath-controlling personified. He awakens one's own (metaphysical) prowess. He also is your fraction because he is the son of Marut - the wind-god who is no other than yourself.

41) Rāma, the principle of 'Om' and the way to join with you may be awakened always in myself by the grace of Hanūmat as he stands at your order.

।। अथ प्रतिज्ञा सर्वसमानता विश्वमूर्तित्वं परिपूर्णता च ।।

केषु देशेषु धर्मेषु
जात: स्यां जगदादित: ।
योनिष्वद्य च निर्मोह:
समभावे भवाम्यहम् ।।४२।।

NOW, AN OATH; FEELING OF EQUALITY AMONG ALL; UNIVERSAL NATURE OF GOD; AND, PERFECTION.

42) In how many contries and religions that I had taken births since the begining of the world ? Today, I have lost every delusion. So, I shall be in the state of equation.

कति हर्म्याणि विद्याश्च
वशे मे कति जन्मसु ।
साधिकारवसून्यद्य
निर्लिप्तोऽहं ततः प्रभो ॥४३॥

स्वकर्तव्ये मनोग्राहि-
धर्मे चेत्यर्थयोर्द्वयोः ।
स्वधर्मः सार्थको देव
पदप्राप्सौ हि ते मयि ॥४४॥

43) How many buildings, how many types of education and wealth with power in how many births that I had possessed with ? Lord, I am, therefore, now, unattached.

44) O God, the word 'svadharma' is to mean to me who am the intender of reaching your place 'my duties' and 'the work suitable to my mind'.

ॐकार: स्वस्तिक: क्रूश:
सनक्षत्रश्च चन्द्रमा: ।
इत्यादिप्रतिमा: सर्वा:
प्राप्तुं त्वत्पदमव्यय ।।४५।।

प्रतिमास्ते समाश्रित्य
निराकारस्य मादृशा: ।
नानाधर्मेषु रूपेषु
भजन्ते त्वां नरा विभो ।।४६।।

45) O Eternal God, all the symbols like 'Om', 'svastika', cross, moon with stars etc. are the means (for us) just to approach your place.

46) Omnipresent One, you are formless; but, persons like myself worship you in different religions and forms resorting to different symbols.

हीनबुद्धिपदं त्यक्तुं
प्रतिमां तेऽहमाश्रितः ।
अल्पबुद्धेर्महाबुद्धिं
गन्तुं सा वाञ्छिता ननु ॥४७॥

मम बुद्धिःस्थिरा भूयाल् -
लिङ्गेन तव केनचित् ।
निर्गुणे त्वयि देवे च
साम्ये सर्वसमप्रभो ॥४८॥

47) I have resorted to some symbol of yours just to come out from the state of incomplete understanding. A symbol is required to come to Knowledge from the state of feeble mindedness.

48) O Lord, Equal to all, let my mind be firm in yourself who are free from attributes and in equation by means of any of your signs.

विभिन्नानि च रत्नानि
भूतत्त्वस्यैव तत्त्वशः ।
धर्माश्च जीविनस्सर्वे
देव त्वत्तत्त्वसंश्रिताः ॥४९॥

जलत्वं हि विभिन्नेषु
वर्णोष्वेकं रसेषु च ।
तथा धर्मेषु सर्वेषु
देव त्वं सर्वजन्तुषु ॥५०॥

49) All jewels, however different they may be, in fact, belong to the earth-element only. (In the same way) O Lord, all living beings and religions do belong to your entity only.

50) Water element in different juices of various colours is the same. In the same way, O Lord, you are there in all beings and in all the religions.

एकस्यैव प्रदीपस्य
प्रकाशो भिन्नवर्णकः ।
भिन्नवर्णेषु काचेषु
धर्मेषु त्वं तथा विभो ।।५१।।

अवस्थासु विभिन्नासु
वायुरेकोऽपि भावितः ।
विभिन्नत्वेन नित्यात्मन्
तथा त्वं सर्वजन्तुषु ।।५२।।

51) Light of the same lamp appears in different hues through the glasses of different colours. O Lord, in the same way, you, the only One, are seen differently in different religions.

52) Wind is the same one but taken for granted differently in different condions. O Eternal Soul, in the same way, you are there in all the beings.

एक एव महाकाशो

विविधेषु च वस्तुषु ।

जीविष्वत्र विभिन्नेषु

देव त्वं हि तथा विभुः ॥५३॥

मनोऽहङ्कारबुद्ध्यादि -

तत्त्वानां सूच्यवस्तुषु ।

तथा देव विभौ पूर्णे

विलीनेप्सुरहं त्वयि ॥५४॥

53) There is only one sky pervading in and on all the things and beings. O Omnipresent Lord, you are there in all in the same way.

54) O God, I would like to be one in all entities (beings) of some or the other nature like mind, ego and intellect; and, thereby, I would like to be one in the Perfect One, the Omnipresent - that is Yourself.

परिपूर्णे सदानन्दे
चाद्वितीये परात्परे
स्थिरबुद्धिरहं लीनः
परमात्मन् सदा त्वयि ॥५५॥

एवं शिरसिसमीपस्थोम्बलेकोप्पसञ्जातेन कृष्णप्पदाक्षायणीसूनुना कार्णाटकसागरस्थेन वैश्वामित्रेण "हेगडे" इत्युपाह्वेन गुरुपादेन विरचितम् अध्यात्मश्रीरामस्तोत्रं सम्पूर्णम् ॥

ॐ तत् सत् ॐ

55) O Supreme Soul, you are the Perfect One, Perpetual Bliss, Secondless and beyond of the Ulterior Knowledge. I, being of firm mind, am one in YOU always.

Thus, this ADHYĀTMA-ŚRĪRĀMA-STOTRA composed by Gurupad Hegde, born in a village called Umbalekoppa situated near by SIRSI but resident of Sagar in Karnataka and born in Viśvāmitra lineage as a son of Krishnappa and Dakshayani, is completed.

OṀ TAT SAT OṀ

३. ॥ श्रीगोकर्णमहाबलेश्वरः ॥

श्रीतत्वस्यार्थसर्वस्वं
सर्वेषां परिकल्पकः ।
सर्वभूतात्मको देवः
पातु नः परमेश्वरः ॥१॥

गोचरोऽमूर्तलिङ्गोऽपि
लिङ्गरूपे सदाशिवः ।
जगद्रूप्यपि चिद्रूपो
भक्तेप्सिततनुं धृतः ॥२॥

3.ŚRĪGOKARṆAMAHĀBALEŚVARAḤ

1) The Supreme Lord Mahābaleśvara, the all pervasive God, the distributor of all things of prosparity to one and all may protect us.

2) Sadāśiva, though known as formless, is seen here in the form of a 'linga' or granite cylinder. Though He is known as Intellect in the supreme sense and having the world itself as His body, yet he has got a form at the desire of His devotees.

कर्क शाश्मशरीरोऽपि
पश्चिमाशामुखोऽपि च ।
नवनीतमृदुर्हि त्वं
नित्यानन्दद दक्षिणः ॥३॥

णस्वरूपोऽसि देव त्वं
स्थाणुर्मृच्चक्षुषे खलु ।
त्वमत्र भुवि मग्नोऽसि
दिगेषोन्नमिता भृशम् ॥४॥

3) O God, bestower of Eternal Bliss, you are as soft as butter though your image is made out of hard stone; and, though your face is towards west yet, you are a 'dakṣiṇa' - one who has turned towards south (Southern India) and courteous as well.

4) O God, you are Knowledge Itself; but you are just a motionless (stone) to physical eye. Here you have gone down into the earth but this quarter itself is highly uplifted (because of your presence).

मह्या भारतदेशस्य
पावित्र्यसमतागतेः ।
संरक्षणपरः साक्षाद्
विश्वेशोऽत्र विराजते ॥५॥

हासश्रीमुखसंशोभी
श्रीरामेश्वरशंकरः ।
शालग्रामाश्मपीठात्म-
विष्णुश्लिष्टोऽत्र राजते ॥६॥

5) Just to see the equilibrium of the holiness of the land of this Bhārata-country Lord Viśveśvara of Benaras Himself is staying here shiningly.

6) Lord Śaṅkara with all his gracious charming face of smile, who is the resident of the holy Rāmeśvaraṁ is shining forth here embracing Lord Viṣṇu who is (here) in the form of the seat of 'Śālagrāma' stone.

बन्धुमानन्ददातारं
विशालं पश्चिमाम्बुधिम् ।
सम्प्राप्यात्र सदानन्दो
नित्यं वसति पूजितः ॥७॥

लेशस्तापस्य कस्यापि
भवितुं किन्नु शक्यते ।
ताम्रगौरीप्रियस्यास्य
दर्शनानन्तरं क्वचित् ॥८॥

7) Lord Sadānanda found here his kindred western sea which is wide in size and pleasing in nature and therefore stayed permanently here itself accepting worship given to him.

8) Can there survive any amount of pain after the visual perception of the beloved spouse of Tāmragaurī ?

श्वसने श्वसने चात्र
भजद्भिर्विप्रसत्तमैः ।
सभक्तः पूज्यते वेद -
पारगैस्स महाबलः ॥९॥

रम्योऽर्णवोऽपि गोकर्णे
शिवः सूर्यतनुश्रितः ।
सन्ध्यास्वरूपताम्रश्री-
गौर्या सह स मोदते ॥१०॥

9) Lord Mahābala attended by his devotees is worshipped here by the great brahmins who have studied the Vedas exhaustively and who glorify him at their every breath.

10) The sea also is very charming here in Gokarṇa. Lord Śiva in the form of the sun rejoices here along with beautiful Gaurī in the form of 'Sandhyā' (eve personified) who has become reddish in complection.

इत्युम्बलेकोप्पसञ्जात- प्रोफेसर्-गुरुपाद-के-हेगडे-विरचितं श्री गोकर्ण-महाबलेश्वरस्तोत्रम् सम्पूर्णम् ।

ॐ तत् सत् ॐ

This 'Sri-Gokarna-Mahābleśvara-stotram' composed by Prof. Gurupad K. Hegde born in Umbalekoppa is completed.

OM TAT SAT OM

४. ॥ दुर्गाम्बास्तोत्रम् ॥

दुर्गाम्बा दुर्गमध्यस्था
दुर्दशानाशकारिणी।
श्रीमत्सौख्यप्रदा देवी
शिवसाम्राज्यदायिनी
(सिरिवन्तेनिवासिनी *) ॥१॥

(1) Mother Durgā is the destroyer of misfortune. She dwells in the middle place of castle (metaphysically 'Durga' stays in the 'mūlādhāra' plex also). The Goddess is the bestower of happiness endowed with wealth and She is the bestower of Auspicious Bliss also. (She resides in a village called Sirivante near Sagar town*).

सिंहारूढा गदाहस्ता
शूलत्रिशूलधारिणी।
भक्ताभीष्टप्रदा माता
महिषासुरमर्दिनी ॥२॥

(2) Assended on a lion the mother holds mace, spear and trident. She is the annihilater of the demon called 'Mahiṣa'.

* इति पाठान्तरम् ।

She gives everything desired by devotees.

आत्मश्रीगुरुपादाप्त-
जनत्राते चतुर्भुजे ।
त्रिपुरान्तकशक्तिं त्वां
वन्दे सन्मङ्गलात्मिकाम् ॥३॥

(3) O Goddess with four arms, you are the protector of persons who approach your blissful and respectable feet; you are the very Energy of Lord Śiva called Tripurāntaka (In Sirivante there is Tripurāntakeśvara-temple also). I Salute you.

एवमिदं सागरसमीपस्थसिरिवन्तेग्रामस्थितस्य दुर्गाम्बालयस्य जीर्णोद्धाराभ्यर्थनपत्रारम्भे प्रकटनार्थं कृतप्रार्थनानुसारेण १९९४ तमे क्रैस्तवत्सरे प्रोफेसर् गुरुपाद-के-हेगडेविरचितं दुर्गाम्बास्तोत्रम् ।

Thus this is a praise of Goddess Durgāmbā composed by Prof. Gurupad K. Hegde in 1994 at the request made by the concerned to publish it in the memorandum issued to the public at the time of renovation of the temple of Durgāmbā stood in Sirivante-village near Sagar.

५. ।। पातु केशवः ।।

लीलायान्तु कृतावतारदशभिस्संस्थाप्य लोकानिमान्
रक्षार्थं च स नः सदेवनिकरो नाथोऽत्र भूम्यागतः ।
चक्रेणात्मसुदर्शनेन च तथा शंखेन सर्वार्थदः
पद्मेनापि सुशोभितः स गदया श्रीकेशवः पातु नः ।।१।।

(1) Śrī Keśava, taking ten incarnations sportively and well-placing all the worlds has came down to earth here with the multitude of gods to protect all of us. He is the bestower of all desired objects. He is endowed with His disc called 'Sudarśana' (and also with his handsome personality), conch-shell, mace and lotus. The Lord may protect us.

सह्याद्रेस्सुतटे सुशोभितवने कोगोडुधाम्नि स्थितः
स्नानं यस्य पवित्रमानससरः कैवल्यतीर्थेन च ।
सम्पूज्यैर्गुरुभिस्तुतो विजयते ताल्गुप्पदेशागतो
भूश्रीस्वर्चितपादपद्मयुगलः श्रीकेशवो मोक्षदः ।।२।।

(2) Śrī Keśava has come to the Talaguppa-area and stood in the place called Kogoḍu which is situated in the midst of beautiful forest in the declivity of Sahya-

mountain. His bath takes place with the holy water of Kaivalya-lake which is the pure Mānasa-lake itself. He is praised by priests (or by Guru). He who is endowed with two lotus-feet wroshipped by the Earth-goddess and the goddess of wealth is the bestower of salvation.

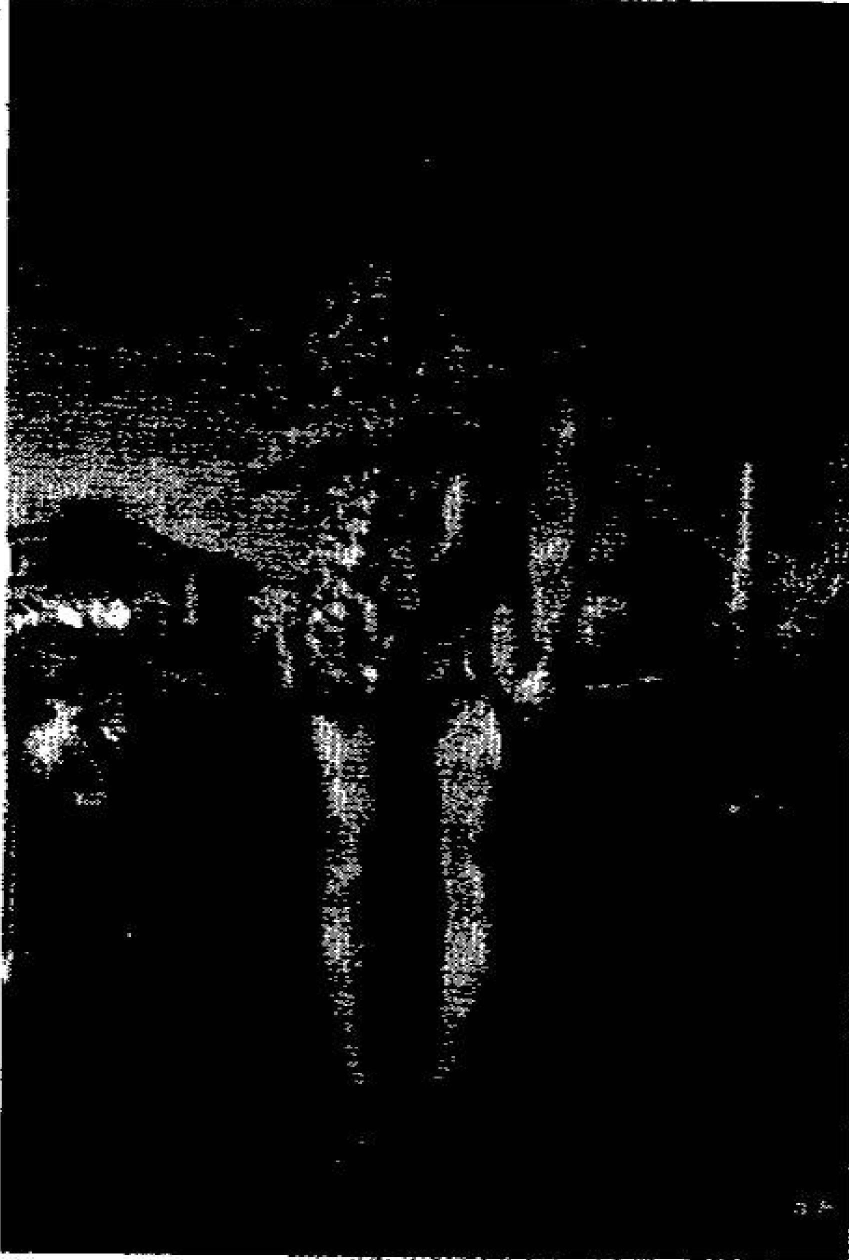
एवमियं सागरसमीपस्थकोगोडुग्रामस्थितस्य केशवदेवालयस्य जीर्णोध्दाराभ्यर्थनपत्रारम्भे प्रकटनार्थं १९९२ तमे क्रैस्तवत्सरे कृतप्रार्थनानुसारेण प्रोफेसर्-गुरुपाद-के-हेगडे-विरचिता केशवस्तुतिः ।

Thus this is a praise of Lord Keśava composed in 1992 by Prof. Gurupad K. Hegde at the request made by the concerned to publish it in the memorandum issued to the public at the time of renovation of the temple of Lord Keśva stood in a village called Kogoḍu near Sagar.

६. ॥ श्रीधरपञ्चकम् ॥

गुरुं श्रीमन्नारायणतनुभवं विश्वविनुतं
परं धर्मप्राणं सुमतिकमलापुत्रविभवम् ।
विभुं रामप्रेमाभ्युदयगिरिसानुं सुरगृहं
सदाख्यं तं वन्दे सुकृतगुरुपादाम्बुजयुतम् ॥१॥

(1) I bow down to the 'guru' by name Śrīdhara (the third letters of the four 'Pādas' here orderly make श्रीधराख्यं), son of the fortunate Nārāyaṇa and the wealth in the form of a son for the good-natured Kamalā. He who is praised by the entire world is great one and also is the very life of 'Dharma'. The all-purvasive one is the peak of the mountain wherefrom devotion towards Rāma is originated. He is the very house of gods. He is the **'Sat'** and endowed with lotuses in the form of the pair of two fortunate and respectable feet (punningly also endowed with lotus known as the fortunate Gurupāda).



भगवान् श्रीधरस्वामी महाराजः

वरदपुर, सागर

चिरं श्रीदत्तात्रेरमितमहिमानं सुविमलं
समर्थात्मीयं नः सकलजनभाग्यं यतिवरम्।
सुसन्तं सम्पूज्यं वरदपुरसूर्यं वरगुरुं
चिदाख्यं तं वन्दे विमलगुरुपादाम्बुजयुतम् ॥२॥

(2) I salute to the great ascetic. The ever living one is endowed with all greatness of respectable Dattātraya. He is very pure and very close to the Samartha (Rāmadāsa Swāmiji of Sajjanagaḍ). He is the fortune of all people. He is a great sage and always worthy of worship. the great 'Guru' is the sun of Varadapura (near Sagar - town of Shimoga Dist. in Karnataka). He is known **'chit'** and endowed with lotuses in the form of two pure and respectable feet.

क्वचिन्माहाराष्ट्री क्वचिदपि च यः कन्नडजनो
जगद्रंगे भूत्वा विविधजनवाक्षु प्रियगुरुः।
लिखित्वा स्तोत्रादीन् सकलशुभदं श्रीधरयतिं
महानन्दं वन्दे सुखदगुरुपादाम्बुजयुतम् ॥३॥

(3) I prostrate to the ascetic called Śrīdhara who is the Great Mirth Itself and who is endowed with respectable lotus-feet that bestow happiness. On the stage called world he appeared some time as a

'marâṭha-man' and some time as a 'Kannaḍa-man'. This beloved preceptor composed 'stotras' etc. in languages of various people. He blesses one and all with good-fortune.

समस्तानां क्लेषान् परिहरणसक्तं निजगुरुं
जगत्सौख्यं नित्यं सदयममलं चिन्तनपरम् ।
समाधिस्थोऽप्युद्यच्छरणजनरक्षं ह्यनुदिनं
मुदाहं वन्दे तं विनुतगुरुपादाम्बुजयुतम् ॥४॥

(4) With pleasure I Salute my (real) preceptor who possesses highly praised respectable lotus-feet, who is generous and who uses to think always the wefare of the world bereft of blemishes. He engages himself always in removing sufferings of all people. Though he is in a tomb every day he uses to protect those who come to his refuge.

श्रियं मोक्षस्यैवं सुचिरचिरकीर्तिं धृतमहो !
समं लोके यः श्रीधर इति सुविख्यातिमनघः ।
ददानं भक्तेभ्यो निरतिशयभावेन परमं
सुखं तं वन्देऽहं ललितगुरुपादाम्बुजयुतम् ॥५॥

(5) I bow down to the beautiful and respected lotus-feet of the merited

preceptor who got a good and distinguished title as Śrīdhara in the world for his attainment of both fortunes viz., salvation and everlasting fame side by side. He is one who, with all excessively good will, bestows the Greatest Happiness to his devotees.

एवमिदम् सिर्सिपत्तनसमीपस्थोम्बलेकोप्पसञ्जात- प्रोफेसर्-गुरुपाद-के-हेगडेविरचितं श्रीधरपञ्चकं समाप्तम् ।

Thus this Śrīdharapañcaka composed by Prof. Gurupad K. Hegde born in Umbalikoppa situated near Sirsi town is completed.

७. ॥ श्रीधराष्टकम् ॥

नमस्ते श्रीधरस्वामिन्
वद्दिळ्ळिगिरिवासिने ।
निजानन्दनिमग्नस्त्वं
भक्ताभीष्टप्रदायक ॥१॥

(1) O Śrīdharaswāmin, salutation to you. You are the resident of the Vaddaḷḷi-mountain (which is in a village four miles away from Sagar in Shimoga Dist. of Karnataka). You are merged in the True Mirth. You are the bestower of desired object to your devotees.

सदा गमनशीलत्वात्
तत्त्वतस्त्वं जगद्गुरुः ।
सर्वजीविसुखार्थं नः
श्रीधरार्य नमोऽस्तुते ॥२॥

(2) Owing to your wandering nature for doing good to all beings you are Jagadguru ('Guru' or the great one whose nature is to wander from one place to the other) in the real sense of the term. O revered Śrīdhara, our salutation is for you.

उन्नेतुं धर्मशीर्षं त्वं
चतुराश्रमवासिनाम् ।
तथा समस्तलोकानां
सदासक्तमना गुरो ॥३॥

(3) O preceptor, you are always engaging in erecting the head of 'Dharma' (Sense of duty also) of the people of all the four states of life (brahmacarya, gṛhastha, vānaprastha and sanyāsa) and also of all the worlds.

श्रीधरार्य नमस्तुभ्यम्
ॐकारं विश्वतोमुखम् ।
धर्मध्वजेऽस्य संस्थाप्य
सान्निध्ये स्थिरसंस्थितः ॥४॥

(4) O revered Śrīdhara salutation to you who fixed 'Oṅkāra' which has got various meanings on the flag of 'dharma' (erected on the peak of Vaddaḷḷi-mountain) and sat permanently near that.

रामदाससमर्थस्य
शिष्यं सामर्थ्यशालिनम् ।
दत्ताभेदं महज्ञं त्वां
नमामो गुरुश्रीधर ॥५॥

(5) O preceptor Śrīdhara, you are a disciple of Rāmadāsa Samartha (Swāmīji); you are strong; you are no other than Dattātreya; you are knower of the Great; we bow down to you.

सच्चिदानन्दतत्त्वानि
त्रिमूर्तीस्त्रिपितृस्थितीः ।
ज्ञापनार्थं हि सन्यासं
त्रिवारं प्राप्तवान् गुरो ॥६॥

(6) To remind the three principles ('sat', 'cit' and ānanda), the three gods (Brahma, Viṣṇu and Maheśvara) and the three states of 'Pitṛ' (Vasu, Rudra and Āditya), O preceptor, you took 'sanyāsa' three times (once from Samartha Rāmadāsa Swāmīji, another time from swāmi Shivānanda and once again form Brahmins).

रामतारकमन्त्रञ्च
संधार्यात्मनि सर्वदा ।
शोभसे श्रीधरार्य त्वं
समर्थो मारुतिर्यथा ॥७॥

(7) O revered Śrīdhara, meditating always the 'Rāmatārakamantra' you shine like Māruti and Samartha (Rāmadāsa Swāmīji).

गुरुपादस्थिता सर्वा
सिद्धिः श्रीधरसद्गुरो ।
जगत्कल्याणसिद्ध्यर्थं
भूयात्ते मङ्गलात्मक ॥८॥

(8) O great preceptor, auspicious Śrīdhara, all powers resting in your great feet (and also with this gurupada) may be for the accomplishment of the welfare of the world.

एवमुम्बलेकोप्पस्थकृष्णप्पदाक्षायणीपुत्र-प्रोफेसर्-गुरुपाद-के-हेगडे-विरचितं श्रीधराष्टकम् समाप्तम् ।

Thus the Srīdharāṣṭaka composed by Prof. Gurupad K. Hegde, son of Krishnappa and Dākṣāyaṇī of Umblekoppa, is completed.

८. ॥ शंकरगुरुत्र्यम्बकेश्वरनमनम् ॥

ब्रह्मविष्णुमहाकालरूपस्थं तं परात्परम् ।
नमामि शंकरं सर्वशंकरं त्रिजगद्गुरुम् ॥

I bow down to Shankara, the preceptor of three worlds. He is the Supreme One and is in the forms of Brahma, Viṣṇu and Mahākāla.

वन्दे सुभिक्षदातारं ऋष्यशृङ्गेण पूजितम् ।
त्र्यम्बकेश्वरपादं तं गोळगोडुनिवासिनम् ॥

I bow down to the foot of Tryambakeshvara worshipped by Ṛsyaśṛiṅga. He dwells in the village Goḷagoḍu (near Sagar town). He is the bestower of abundant food.

एवमिदं सागरसमीपस्थगोळगोडुत्र्यम्बकदेवालयजीर्णोद्धाराभ्यर्थनपत्रारम्भे प्रकटनार्थं १९९३ तमे क्रैस्तवत्सरे कृतप्रार्थनानुसारेण प्रोफेसर्-गुरुपाद-के-हेगडे विरचितस्तोत्रम् ।

Thus here is a praise composed in 1993 by Prof. Gurupad K. Hegde at the request of the concerned to publish in the memorandum issued to the public at the time of renovation of the temple of Lord Tryambaka of Goḷagoḍu village near Sagar.

ॐ

९. ॥ समन्त्रदत्तगायत्री ॥

॥ॐ॥ द्रां दत्तात्रेयाय नमः ॥

त्रयातीताय विद्महे योगिराजाय धीमहि ।
तन्नो दत्तः प्रचोदयात् ॥

We experience One Who is beyond the triple (of 'Guṇas') and meditate the king of ascatics. Lord Datta may inspire us with that we wish for.

ॐ

१०. ॥ समन्त्रस्कन्दगायत्री ॥

॥ॐ॥ षं षडाननायनमः ॥

महासेनाय विद्महे अप्रमेयाय धीमहि ।
तन्नः स्कन्दः प्रचोदयात् ॥

We experience one who is Mahāsena (the Greatest strengthy one) and meditate Him who is beyond of any measure. Lord Skanda may inspire us with that we wish for.

इति स्वोपासनार्थं प्रोफेसर्-गुरुपाद-के-हेगडे विरचितौ दत्तस्कन्दगायत्रीमन्त्रौ ।

Thus the Dattagāyatrī spell & Skandagāyatrī spell composed by Prof. Gurupad K. Hegde for self-practice.

११. ॥ मारुतिनवशक्तिपूजा-द्वादशनामपूजा च ॥

॥ पीठिका ॥

कुत्रापि मारुतिनवशक्तिपूजामन्त्रो न प्राप्यते इत्युक्तवता सागरपत्तनसमीपस्थपुरोहितेनैकेन प्रेरितेन मया श्रीमन्मारुतेरिच्छानुसारत एव तद्देवस्य नवशक्तिपूजामन्त्रो विरचितः । तत्रैव स्फुरितानि द्वादशनामान्यपि । मारुतिस्तु ॐकारस्य साकारः । अध्यात्मतोऽस्य पुच्छं सुषुम्ना एव । अध्यात्मसाधनावश्यकस्य आत्मनो निजशक्त्यन्वेषकस्य प्राणायामस्यापि साकाररुपो हनुमान् ब्रह्मलयतत्वस्य रुद्रस्य अंशजः मूलाधारादिषट्चक्रविकासकः श्रीरामरूपिपरब्रह्मसेवातत्परश्च । मन्त्रस्यास्य रचनावसरे सुसन्निहिताः मन्मनस्येते सर्वार्थाः ।

-As I was inspired by a priest who resides anear to SAGAR TOWN and who used to say that he could not find any where the 'Mārutinavaśaktipūjāmantra' this 'mantra' is composed by myself at the will of Māruti only. The 'dvādaśanāmas' also are inspired there itself. Māruti is the embodiment of 'Oṁ'. Metaphysically his tail is the Suṣumnā itself. Hanumān is the personification of 'prāṇāyāma' that is the discoverer of the real strength of a soul and that is the basic need of spiritual progress. He, born of the spirit of Rudra who causes absorption in the Brahaman, inspires the six metaphysical plexes begining with the 'Mūlādhāra' to bloom and engages himself in serving the Parabrahman Who is in the form of Śrīrāma.

All these meanings were there in my mind while composing this 'mantra'.

॥ अथ श्रीमन्मारुतिनवशक्तिपूजां करिष्ये ॥

ॐ रुद्रतेजस्सम्भवायै नमः । ॐ राममन्त्रोज्ज्वलायै नमः । ॐ सीताहितायै नमः । ॐ कपिकार्य*साधिकायै नमः । ॐ प्रचण्डायै नमः । ॐ सुवेगायै नमः । ॐ सञ्जीवनीप्रदात्र्यै नमः । ॐ पावनायै नमः । ॐ नित्यनृप्तायै नमः । इति मारुतिनवशक्तिपूजां कल्पयामि । ॐ नमो भगवते मारुतये सर्वभूताधिवासिने योगाय योगपद्मपीठात्मने नमः । स्वर्णपीठं कल्पयामि । रामनामविलीनं त्वां भक्त्याद्य कपिनायक । अरण्यामिव हव्याशं मूर्तावावाहयाम्यहम् ॥ ॐ भूर्भुवस्सुवः । ॐ सशक्तिसांगसायुधसवाहनसपरिवारसर्वालंकारभूषितश्रीमन्मारुते, अत्रागच्छागच्छावाहयिष्ये । श्रीमारुतिमावाहयामि । आवाहितो भव । संस्थापितो भव । सन्निहितो भव । सन्निरुद्धो भव । अवकुण्ठितो भव । अमृतकिरणो भव । व्याप्तो भव । सुप्रसन्नो भव । क्षमस्व । सान्निध्यं कुरु ।

ॐ

आञ्जनेयाय विद्महे रामरताय धीमहि ।
तन्नः पुच्छी प्रचोदयात् ॥

इदमर्घ्यम् । "ॐ नमो मारुतये" इति मारुतिसप्ताक्षरमन्त्रस्य द्रष्टा वैश्वामित्रो गुरुपादः ; देवी गायत्री छन्दः ; श्रीहनूमान् देवता । ॐ मूलाधारात्मने नमः । अंगुष्ठिकाभ्यां नमः / हृदयाय नमः । ॐ स्वाधिष्ठानात्मने नमः । तर्जनीभ्यां नमः / शिरसे स्वाहा । ॐ मणिपूरात्मने नमः । मध्यमाभ्यां नमः / शिखायै वषट् । ॐ अनाहतात्मने नमः । अनामिकाभ्यां नमः / कवचाय हुम् । ॐ विशुद्ध्यात्मने नमः । कनिष्ठिकाभ्यां नमः / नेत्रत्रयाय वौषट् । ॐ आज्ञात्मने नमः ।

* कं - सुखं पातिरिति कपिः । कपिकार्यमित्यत्र निजसुखरक्षणकार्यम् ।

करतलकरपृष्ठाभ्यां नमः / अस्त्राय फट् । ॐ भूर्भुवस्सुवरोमिति दिग्बन्धः । अथ ध्यानम् -

अवतरणकृतश्रीरुद्रदेवं सुगात्रम्
भजकजनसुतोषं रामभद्रानुकूलम् ।
ऋषिगणनुतमूर्तिं त्वां महाप्राणदेवम्
सततमिह भजेऽहं मारुतिं लोकपूज्यम् ॥१॥

ॐकाररूपिणं देवम्
आत्मानन्दविकासकम् ।
मारुतिं सुमहारूपं
गदापाणिं नमाम्यहम् ॥२॥

इति ध्यानम् । "ॐयं मारुतये नमः" इति मन्त्रं मूर्तिहृदयं स्पृष्ट्वा दशवारं जपेत् ।

॥ अथ द्वादशनामपूजां करिष्ये ॥

ॐ ओंकाररूपिणे नमः । ॐ कपीश्वराय नमः । ॐ आञ्जनेयाय नमः । ॐ रुद्रांशजाय नमः । ॐ वायुपुत्राय नमः । ॐ रामप्रियाय नमः । ॐ लक्ष्मणसखाय नमः । ॐ प्राप्तस्वयम्प्रभाय नमः । ॐसिंहिकाघातिने नमः । ॐसुरसानन्दाय नमः । ॐ शिवप्रतिष्ठापरायणाय नमः । ॐमारुतये नमः ।

इति द्वादशनामपूजां समर्पयामि ।

अनन्तरं लं पृथिव्यात्मने नमः इत्यादिपञ्चोपचारपूजादयः ।

ॐ तत् सत् ॐ

१२. ॥ सर्वधर्मसमः ॥

निराकारस्त्वं भो ! जगति जनसामान्यरतये
विभो ॐकारे ते प्रथममवतारो ऋषिजने ।
ततस्त्वं हंसस्थस्सकलजनिकर्तेति भुवने
सरस्वत्या देव्याः पतिरिति गृहीतो ननु मुदा ॥१॥

त्वदायत्तः कालः सकलजगतामित्यवगतिं
तवाधीना सर्वा स्थितिरिति तथा भावितमतिम् ।
समाश्रित्य त्वं भावुकजनगणैर्विष्णुरिति भो !
नुतो लक्ष्म्या भर्तेत्यपि च ननु चक्रीत्यपि मुदा ॥२॥

12. ONE, COMMON TO ALL RELIGION

1. O Omnipresent God, you are formless; (but) for the sake of the pleasure of common people first you came down in the form of OM before seers. Then, delightfully, in the world you are thought, indeed, in the form of Creator of all (Brahmā), the spouse of Goddess Saraśvatī, sitting on swan.

2. On the basis of thinking that the time of the entire world is depending on you and the idea of finding that the whole principle of sustenance is in your hand the masses of devoted persons, with all pleasure, praised you to be Viṣṇu, the holder of disc and the spouse of (Goddess) Lakṣmī.

जटायां गंगा ते विमलतमसुज्ञानघनता
विभोस्त्वं गौरीशो जगति लयकर्तेति विदितः ।
त्रिशूलस्ते नूनं शमयति च तापत्रयचयं
त्वमेवं रुद्रोऽसि त्रिपुरदहनासक्तचतुरः ॥३॥

3. Omnipresent one, in the world you are thought of as the dissolver (of the individual souls) as you are known to be the Lord of Gourī (the All-White standing for luster of the Supreme Sun as found in the Gāyatrī spell) and as you are known to be full of Pure Perfect Knowledge you are thought of having the Ganges on your matted hair. Your trident is to cool down the mass of three miseries (called 'Ādibhoutika', 'Ādidaivika' and 'Ādhyātmika'). In this manner you are Rudra, wise in engaging yourself in burning the three towns of the three demons (the effects of deeds done owing to the three quailities 'Satva', 'rajas' and 'tamas').

गुरुस्त्वं सर्वेषामिति गरुडगो देव भुवने
पतिस्त्वं जीवानामिति ननु सदा हंसगमनः ।
सदानन्दोऽसि त्वं खलु जगति नन्दीश इति च
सुविख्यातो नूनं तव वपुरवश्यं बहुविधम् ॥४॥

4. You are thought of going anywhere by riding on Garuḍa* as you are the preceptor of all. As you are the lord of individual souls (because you are the Creator) you are thought as one who goes by riding on Swan('Ha' stands for the breathing exhaled and 'Sa' stands for the breatting inhaled ; and the 'anusvāra' here denotes the essence or life-force; so, 'hansa' means 'jeevātman'). You are famous in the world as the lord of Nandi (One who goes by riding on a bull that metaphysically means the 'Ānandamayakośa') as you are Ever-Lasting-Bliss itself. Indeed your body is of many kinds.

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* For the metaphysical meanings of all these please see the chapters 'PRABANDHAŚLEṢA' & 'PRATĪKAŚLEṢA' in my work "ŚLEṢASIDDHĀNTAḤ".

यदोंकारस्सर्वप्रथम इति पूजामलभत्
तदैव त्वं लोके गजमुख इति ख्यातिमलभः ।
सुषुम्नामूलं त्वां परमपदवीसक्तमनुजः
विचिन्त्य त्वं शक्तेः प्रियतनुजरूपे ह्यमनुत ।।५।।

विचित्रं ते शौर्यं प्रथयति मयूरः खलु तव
सहस्राराध्वस्थं यदरिपरिबृन्दं भवति तत् ।
समूलं व्यापाद्यान्तरितनिजभावं दिशति भोः
तवात्यन्तं वीर्यं ननु भुवि कुमारोऽसि विनुतः ।।६।।

5. As 'Oṁ' got honour for its being first among the existed ones and as you are the same (Oṁ) you became famous in the world as Gajānana. The man engaged in obtaining the Highest Place (Bliss) found you through the 'suṣumnā' - vein (in his ascetic practice). Therefore, he thought of you in the form of lovely son of Śakti. (metaphycally the 'suṣumna' stands for Pārvatī also).

6. Your valour is highly wonderful and the peacock (belonging to your Ṣaṇmukha-form) really proclaims the same. Destroying the host of enemies met on the way of attaining the 'Sahasrāra' plex (or the Ultimate Bliss) your great valour discloses the inner Self and therefore you are praised as Kumāra (of six faces).

धनुस्ते कोदण्डो दशरथसुतत्वेऽस्ति ननु भोः
सुषुम्ना सा वेणुः करतलगतः कृष्ण भवतः ।
सदानन्दो रामः प्रथमकविवाल्मीकिकथने
तथा त्वं जीवानां त्वयि विलयने कृष्णभगवान् ॥७॥

महाक्रूशे दृष्ट्वा जगति सुखिता क्रिस्तजनता
सतारे चन्द्रे त्वां खलु महमदीयाः प्रमुदिताः ।
अहम्भावत्यागे निजसुखमिति क्रूशकथनम्
ध्रुवत्वञ्चानन्दं प्रथयति स सोमस्तव किल ॥८॥

7. The bow called 'Kodaṇḍa' belonging to your form of Rāma indeed is the 'Suṣumnā' vein; and, of Krisṇa, the flute in your hand is the same (śusumnā only). The Ever-Lasting Bliss is Rāma as said by the first poet Vālmīki. And, you are called God Krisṇa as you disolve (by attracting) the individual souls in yourself.

(8) **The christians** in the world are happy by seeing you through the Great Cross; and, the **Mohamadans** are surly supremely pleased to see you in the Moon endowed with Stars. **The Cross** tells that the Real Bliss is in abandoning self-egoism. And, **the moon (with stars)** proclaimns your Permanent Existence and Blissfulness.

सर्वधर्मसम:



एवं सागरस्थोम्बलेकोप्पसञ्जात-प्रोफेसर्-गुरुपाद-के-हेगंडेकृतं **सर्वधर्मसमस्तोत्रं-सम्पूर्णम् ।**

Thus here ends the praise of **One, common to all religions** composed by Prof. Gurupad K. Hegde born in Umbalekoppa and residing in Sagar.

१३. ॥ संस्कृतचतुष्टयम् ॥

मेल्बोर्ननगरे रम्ये विश्वसंस्कृतमेलने ।
हेगडे-गुरुपादः-केऽभवत्कविविहङ्गमः ॥१॥

(1) In the World Sanskrit Conference taken place in Melbourne-city Gurupad K. Hegde has becom a bird in the form of a poet.

अत्र गीर्वाणवाणी तु
धृत्वांग्लसमलंकृतिम् ।
राजते विश्वसम्पूज्या
ज्ञानविज्ञानशोभिता ॥२॥

(2) Here, Sanskrit Language illumined with Knowledge and sciences is adorned with English (as the papers presented by scholars in the conference were in English only). This language, honoured by one and all, shines all the more.

संस्कृतं कामधेनुर्हि
ददती सा पयोधरा ।
वसुन्धरासुतेभ्योऽत्र
ज्ञानदुग्धामृतं मुदा ॥३॥

(3) Sanskrit is surely a wish-yielding-cow. And, this cow gives milk-nectar in the form of knowledge with affection to all the sons of the earth.

सर्वभारतभाषाणां
पोषयित्रीं गुरुस्थिराम् ।
नुमः शब्दार्थदुग्धां तां
गैर्वाणीसुरभिं मुदा ॥४॥

(4) With all pleasure we bow down to this 'Surabhi' (wish-yielding-cow) in the form of Sanskrit which having milk in the form of sound and sense and being everlastingly in great (persons) or teachers is the nourisher of all Indian Languages.

एवमिदं १९९४ तमे क्रैस्तवत्सरे आस्ट्रेलिया देशस्य मेल्बोर्ननगरे विश्वसंस्कतसम्मेलनस्य कविमेलने भारतीयकर्णाटकसागरपत्तनस्थ-प्रोफेसर्-गुरुपाद-के-हेगडेविरचितं संस्कृतचतुष्टयम् ।

Thus this is a group of four stanzas on Sanskrit composed by Prof. Gurupad K. Hegde, a resident of Sagar town in Karnataka of India in the gathering of Poets under the auspice of World Sanskrit Conference held in Melbourne of Australia in 1994.

१४ ।। गैर्वाणीपञ्चकम् ।।

वाल्मीकिः खं पवित्रं परमकविवरव्याससिद्धोऽस्ति तेजः
भासो वायुर्जलं वै भरतमुनिवरः कालिदासो मुखं च।
गैर्वाण्याख्याश्च दुग्धामृतभरितकुचौ भारविर्माघ आद्यौ
नाड्यो वेदादिविद्या इतरकविवराः सुन्दरांगानि मातुः ।।१।।

(1) Vālmīki is the holy sky-element of the mother in the form of Sanskrit speech; her fire-element is the great sage Vyāsa, the best among poets; Bhāsa is her air-element and the great sage Bharata is her water-element. (To come to her earth-element) Kālidāsa is her face; the great Bhāravi and māgha are her breasts full of milk-nectar; her nerves are the lore begining with the Vedas and all other poets are her different beautiful limbs.

इण्डो-आर्येति वाणी जगति विगणिता संस्कृतेत्यत्र सम्यक्
पाणिन्यादीन् सुपुत्रान् सुगुणमणिगणान् प्राप्य भूषाविशेषान्।
सानन्दैषा महत्या पटुतरगमना शब्दशक्त्या जगत्सु
व्याप्ता सर्वत्र माता परमसुमुदिता नैकवर्णात्मकानाम् ।।२।।

(2) The language called Indo-āryan is taken well for granted as Mother-Sanskrit. This speech-mother is ornamented highly with a number of her great sons beginning with Pāṇini, who form the rows of the best jewels on her. With her great word-power the mother whose movement is quicker than that of any other and who is full of mirth, pervaded herself every where in (the three) worlds of all sectarions.

शून्यं सर्वत्र दीप्तो यदि न तपति भोर्भास्करः सर्वजीवः
जीवातुर्वायुदेवः प्रवहति यदि नो भूतले नात्र जन्तुः ।
आपस्तावन्न लोके न खलु जनिमतां रक्तमांसादयोऽपि
नो चेदीप्सार्थदात्री सततममरवाग्भारते नान्यभाषा ॥३॥

(3) O man, if the sun, the very life of all does not shine there would be only desolation every where; if the wind-god, the very life-bestower of all does not move there would be no being on earth; if there is no water-element in the world there would be no blood, flesh etc. in any one taking birth; if there is no this Divine Speech (Sanskrit) which is the bestower of desired meanings (things) all times there would be no other language in India.

भौतज्योतिर्भिषङ्नाट्यगणितरसविज्ञानपूर्णातिपूर्णा
कामाध्यात्मास्त्रशब्दार्थविपशुसस्यादिशास्त्रात्मिकेयम् ।
गैर्वाणी जैत्रयात्रापरवशगमिता विश्वसम्मेलसक्ता
देशाद्देशं व्रजन्ती जनपदमखिलं तेजसा दीपयन्ती ॥४॥

(4) Gairvāṇī (Sanskrit speech) excessively full of sciences such as physics, astrology, medicine, dramaturgy, mathematics, chemistry, erotic science, metaphysics, science of arms, philology, econimics, sciences of birds and beasts, botany etc. is after victorious tour; and; by engaging herself in World-Conferences this speech moves from one country to other country and illuminates the entire population with her luster.

१५. ॥ विवेकपरिस्थिती ॥

विवेकः

जातिधर्मकुलादीनां
विषये मोहसम्भृतान् ।
अपृच्छत्प्रकृतिः काले
किमेते वो विनिश्चिताः ॥१॥

(1) A question asked by nature
To those who were tempted
With their cast, religion and race etc.
Whether all these were sure to them
After their death (i.e. in the next birth) ?

विजयनगरभूमौ शीर्णसम्पत्सुखायां
दृढमनुपममासीत्सर्वसौभाग्ययुक्तम् ।
मम गृहमिति मत्या तत्र सञ्चारिणो मे
ज्वर इव विगतेप्सा स्वीय सौधस्य सद्यः ॥२॥

(2) Once wandering on the ground of Vijayanagar
Where all the wealth and happiness gone shattered.
I was stuck with an idea
That there was my house with all riches
Built strongly and unequally.
At the self same movement
The desire of having own house
Gone away just as fever.

नक्षत्राणि बहूनि तेषु गणनातीतेषु सूर्यस्त्वयम्
अस्यापि ग्रहसंकुले तु धरणी देशा असंख्या पुनः ।
कोटिष्वत्र च जीवराशिषु नरोऽब्जेष्वेष्वहं का दशा
माहात्म्यं खलु निश्चितं यदि मया विश्वैक्यमापद्यते ॥३॥

(3) There are a number of stars countless
This sun is one amongst them;
The earth is one amongst his multitude of planets;
Many a countries there too.
Man is one amongst the multitides of crores of beings
And I am one among the men of hundreds of crores.
What about the position of mine ?
The greatness is sure to me
If I get absorbed in the universe.

परिस्थितिः

विमलजलयुताहं कश्मलान्मुक्तगात्रा
मनुजखगपशूनां जीवयात्रानुकूला ।
नवनवविषयेष्वासक्तयन्त्रोद्यमिंस्त्वं
तव कुलभरणार्थं मुञ्च मां भो यथावत् ॥१॥

(1) I am full of pure water
My body is bereft of dirt
And so I am favourable
For the livelihood of man, birds and beasts.
O Industrialist
You are after new and novel matters
Please leave me as I am

For the sake of the welfare
of your own progeny.

देवैःसत्कृतशौर्यसम्भृतमहापृथ्वीश्वराणां तथा
वैकुण्ठादिसमस्तलोकगतिमद्योगीश्वराणामियम् ।
मह्यण्वस्त्रसमूहयुक्तविवशैः सोपग्रहैः स्पर्धिभि-
र्विश्वाकांक्षिविमानवैर्ध्रुवमहो ! नेनीयते शोच्यताम् ।।२।।

(2) Once this earth was full of great valourous kings
Honoured by gods;
And was full fo great sages
Moved in the entire world including 'Vaikauṇṭha'.
Now, certainly is compulled to approach misery
By 'the great men' with satellites
Who, uncontrolled and endowed
With multitudes of atomic missiles
Wish to have all
with rivalry.

एवमिदं १९८३ तमे क्रैस्तवत्सरे मैसूरुदसराकविसम्मेलने तथा १९९७ तमे वत्सरे शिवमोग्गायां प्रस्तुते सागरलालबहादुर्महाविद्यालस्थ - प्रोफेसर्-गुरुपाद-के-हेगडेविरचितं विवेकपरीस्थिती ।

Thus this is a group of stanzas titled as, 'Viveka(Discrimination) and 'Paristhitiḥ' (Situation) composed by Prof. Gurupad K. Hegde belonging to Lal Bahadur College of Sagar and presented in the great gathering of poets took place in Mysore at the Dasara occasion in 1983 and in the gathering of poets took place in Shimoga in 1997



PROF. GURUPAD K. HEGDE : Born in agricultural family on 18th May 1941 in a small village Umbalekoppa of Sirsi Tq in Uttara Kannada Dist. of Karnataka, India. Studied up to the 4th standard and discontinued owing to poverty. Worked in paddy field and betelnut garden till the age of 20. Resumed study with Self-studying books and did external S.S.C. in 1962. Joined M.E.S. College at Sirsi for two years and then went to Karnatak College, Dharwad and took B.A. in 1966 with GURUNATH BEVOOR MEMORIAL PRIZE for securing FIRST RANK with FIRST CLASS in Sanskrit and took M.A. in 1968 with C.D. DESHMUKH PRIZE from Karnatak University for the FIRST RANK with FIRST CLASS. Joined Lal Bahadur College, Sagar, Shimoga Dist. as lecturer & H.O.D. of Sanskrit in July 68: then, became Reader and now PROFESSOR OF SANSKRIT since 1986

PUBLICATIONS :

1) KĀVYADALLI DHVANI - 1971 2) SAMSKRITA VYĀKARṆA DEEPIKA - 1976. 3) PUN IN SANKRIT LITERATURE - A NEW APPROACH - 1982, Published by Prasaranga, University of Mysore. 1) VASTAVA (Collection of Kannada Lyrics)-1982, 2) ADHYĀTMA SRI RAMASTŌTRAṀ -1988, Published by Vāstava Prakashana, Sagar. 1) VEDĀDIGALALI ŚLEŚPRAPANČA 1993, Published by Veerapur Math, Sagar. 1) ŚLEṢASIDDHĀNTAH, 2) KANNADAVĀNMAYAVIKĀSE SANSKRTASYA PRABHĀVAḤ, 3) TĒJASŚNKRAMAH, 4) ADHYĀTMA-STŌTRAMANTRABHĀVAGĪTĀḤ with own English Version Published by Malnad Research Academy (R.), Shimoga in 1998-99. Hundreds of Articles in Sanskrit, Kannada & English published in various Journals, Commemoration volumes, periodicals and Kannada Viśwakōśa, etc.

AWARDS & HONOURS :

1) PANDIT NAVEENAMRĀMĀNUJĀCHĀRYA SK. RESEARCH AWARD of 1973 by university of Mysore for the Manuscript of KANNAḌAVĀNMAYAVIKĀSE SANSKRITASYA PRABHĀVAḤ. (2) MYSORE UNIVERSITY GOLDEN JUBILEE RESEARCH AWARD of 1978 given for the best thesis published in 1976 to 78. In 1980 for the said SANSKRITAVYĀKARANADEEPIKĀ (3) PANDITA PARISHAT AWARD of 36th All India Oriental Conference, held in Pune in 1993 for sanskrit article 'INDRAH PRABANDHAŚLEŚA' (4) Appointed by U.G.C. as SUPERVISOR for University Level Book Writing Scheme in 1971. (5) Honoured as a Sanskrit Poet by the Govt. of Karnataka in the Mysore Dasara Festival 1983.

CHAIRMANSHIP :

(1) S.S.LC. (10th Std.) FIRST LANG. SANSKRIT TEXT BOOK COMMITEE and produced text book 'SANSRITA CHANDRIKA' in 1994. (2) Board of Studies in Sanskrit (U.G.) of KUVEMPU UNIVERSITY since 1996 (3) First Year & Second Year Deg. Sanskrit Text Book Committee and produced three text books 'SANSKṚTAMAYŪKHAṂ-I and 'SANSKṚTA-VĀṆIJYALAHARI-I in 1997 and SANSRITASUDARŚINI -I in 1998.

CONFERENCES ATTENDED :

Presented papers on own ŚLESASIDDHĀNTAH in All India Oriental Conferences begining with 30th session held at Shantiniketan (W.B.) in 1980 and upto to the recent 37th session held at Rohatak (Haryana) in 1994. In the last one the paper was of a different topic titled 'UPANAYANA AND SIMILAR ASPECT IN MUSLIM TRADITION. Presented paper PERCEPTIONAL PUN IN EPICS (under U.G.C. sponsership) in the 8th World Sanskrit Conference held in VIENNA (Austria) in Aug. 1990. Presented paper 'THE NUMEROLOGICAL SIGNIFICANCES IN THE BHAGAVADGEETA in the 9th World Sanskrit Conference in MELLBOURN (Australia) in Janaury 1994. Presented Paper VISNU THE MASCULINE FORM of PARAŚĀKTI in the 10th World Sanskrit Conference in Bangalore (India) in 1997: PARTICIPATED IN THE CONFERENCES IN THE SANSKRIT KAVI SAMMELANAS also WITH OWN SANSKRIT PEOMS, beside attending a number of State Level Seminors & Conferences.